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NOTES AND ABSTRACTS.

Maryland Prisoners' Aid Association.—The scope, methods, and results of the work of the Maryland Prisoners' Aid Association are briefly outlined in a pamphlet issued by the association (Baltimore, 1897). Its object, according to the constitution, is "to promote the temporal and spiritual welfare of those who are in prisons or lately discharged therefrom," but the association has gone farther in securing measures for the prevention of crime. Since its organization in 1869 there has been secured, largely through the efforts of the association, the separation of the sexes in jails and almshouses and the removal of children from them; the act giving judges discretion to suspend sentence in certain cases; the act against female sitters in concert saloons; the act prescribing the sale of cigarettes to minors; the abolishment of "the magistrate fee system, with its pernicious features, and great burden on the taxpayers by overcrowding the jails, through commitments on trivial charges, in order to secure the fee for every arrest made."

The Essential Nature of Religion.—"Religion is a substitute in the rational world for instinct in the subrational world." Much has been superadded to the original nucleus, and belongs to it in the sense of having been produced by it.

Along with the individual mind which worked egotistically for the individual's end worked, subconsciously, what may be properly called a collective or social mind, warning against danger and authoritatively inhibiting all race-destroying actions. "A new device, analogous in many respects to instinct on the lower plane, was [thus] gradually developed and perfected *pari passu* with the reason on the higher plane. This device was religion."

"After the appearance of reason upon the scene, passion not certainly having diminished, but having continued to increase, the new power of gratifying passion only served to multiply the dangers that beset the triumphant legatees of this rich heritage. The very method by which intellect works, far too rapid to give time for the development of instincts, precluded for all future time the employment of this safeguard. A new safeguard must be found commensurate with the forces to be held in check, otherwise the fate of the majority of its predecessors must await the dominant race. Religion, in the primitive and fundamental sense in which the term is here employed, was such a safeguard."

The religious sentiment must be distinguished from its product. The sense of race safety is its very kernel. The conception of religion produced the appropriate institution. "Religion as an institution is a different thing from religion as an idea. The institution arose, like all other human institutions, as a product of the social forces brought into equilibrium for the storage and economical expenditure of social energy."

"In the great dualism of life, religion is the champion of function against feeling, of the race against the individual. It is race reason working for function against individual reason working for feeling. It represents the primordial conservatism of mankind." It represents the race and the future; it denies the claims of feeling and demands sacrifice. "It deals with function, not feeling, and simply serves Dame Nature in her great cosmic scheme of preserving, perpetuating, and increasing life. If to these be added the perfectionment of living beings, this is only because such perfectionment is a means to the supreme end. It has no reference to the deepening or heightening of the quality of sentiment. Anything in existing religions that seems to contradict this statement is something superadded to religion itself—some late graft upon the original stock—and belongs to a modern period."

This may seem to be ethics. It needs to be stated that ethics is wholly concerned with *feeling*, while religion is wholly concerned with function. "Pleasure and pain furnish the only basis for a moral quality, while religion has nothing to do with pleasure and pain, but is solely devoted to the maintenance of life."—LESTER F. WARD, *International Journal of Ethics*, January, 1898.

Catholic Coöperation in Charity.— "The primary object of the St. Vincent de Paul Society is the edification and advancement of the spiritual welfare of its own members, while the means to be employed in securing that object are prayer and practical works of mercy and charity."

"It is the fashion of Catholic charity to act, while learning theories, when the needs of suffering humanity demand relief and remedy." This should be supplemented by a methodical investigation of social conditions, in order that the relief may have more social efficiency.

Action should be based upon knowledge. Knowledge of real facts can be obtained only through cordial and active coöperation which such other organizations of a public and semi-public character as may be operating in the field of charity.

"While I would not advocate any direct affiliation with the charitable departments of other religious denominations, yet, where they are all coördinated and operate under the auspices of civic bodies, for the purpose of bringing into coöperation all of the philanthropic forces of a municipality, then would I say, work with them hand in hand, and, while not departing from our own particular sphere or field of action, yet, at the same time, rendering to our dissenting brethren such assistance as we can, and receiving in return therefor the benefit of valuable knowledge necessary for the intelligent conduct of our own work."

"The Society of St. Vincent de Paul has become a quasi-public body, and it behooves its members to so conduct their work that no harm or injury shall occur to the public in general, because of indiscriminate almsgiving by its members." It should willingly, cordially, and enthusiastically join hands, as did Cardinal Manning, with organized charity for the elimination of pauperism.—TIMOTHY S. HURLEY, *The Charities Review*, December, 1897.

The Fundamental Laws of Anthro-Sociology.—"Anthropology is destined to revolutionize the political and social sciences as radically as bacteriology has revolutionized the science of medicine." Economics confines its scope to only one phase—and that only a secondary phase—of social development. Anthropology furnishes a scientific explanation of the historical development of civilizations, by showing them to depend upon the processes of biological evolution."

The two ethnic elements which predominate in Europe are *Homo Europæus* and *Homo Alpinus*. "In the south of Europe diverse secondary elements are mingled with these two principal races." They have been called the Mediterranean type. "In the hierarchy of races the first place must be given to *Homo Europæus* (the dolichocephalic-blond or so-called Aryan), while *Homo Alpinus* (the brachycephalic type) and the Mediterranean probably rank in the order named."

1. *Law of the distribution of wealth.*—"In countries inhabited jointly by *Homo Europæus* and *Homo Alpinus*, the former element possesses more than its proportionate share of wealth."

2. *Law of altitudes.*—"In regions inhabited jointly by *Homo Europæus* and *Homo Alpinus*, the former is concentrated in the lower levels."

3. *Law of the localization of cities.*—"Important cities are almost always located in dolichocephalic regions or in the least brachycephalic parts of brachycephalic regions."

4. *Law of urban indices.*—"The cephalic index of urban populations is lower than that of surrounding rural populations."

5. *Law of emigration.*—"In a population in process of dissociation by displacement, it is the less brachycephalic element which emigrates."

6. *Law of marriages.*—"The cephalic index of children of parents from two different regions is lower than the average between the indices of these regions."

This law may be stated in accordance with our verification of it in the following form: "The dolichocephalic members of a community are more apt than the brachycephalic members to choose their spouses outside of the residents of their own birth-place."

7. *Law of the concentration of the dolichoids.*—"In the dissociation of the elements of population the migratory elements are attracted to the centers of dolichocephaly." Migrants belong to the dolichoid element. Cities and the more fertile regions are populated by dolichoids. That which attracts the second dolichoid is that which attracts the first. "It is the more intense desire, characteristic of *Homo Europæus*, for an active and influential career and for a cultivated life."

8. *Law of urban elimination.*—"Urban life acts as an agency of selection in favor of the dolichoids and destroys or rejects the most brachycephalic elements."

9. *Law of stratification.*—"The cephalic index is lower and the proportion of dolichocephalic greater among the higher classes than among the lower classes in each community."

10. *Law of the intellectual classes.*—"Among intellectual workers the absolute dimensions of the head, and particularly the breadth, are greater than the average."

11. *Law of epochs.*—"Since prehistoric times the cephalic index has everywhere and constantly tended to increase." The length of the head has tended, and still tends, to decrease and the breadth in general to increase.

"The laws enumerated above are obviously closely connected and tend to merge one into another. It appears that they may properly be regarded as the detailed and partial statements of various phases of one general law, formulated by Closson and designated by him as the

12. *Law of Lapouge, viz., the law of the greater activity of Homo Europæus.*"—GEORGES PACHER DE LAPOUGE, *The Journal of Political Economy*, December, 1897.

The Study of the Negro Problems.—"A social problem is a failure of an organized social group to realize its group ideals, through the inability to adopt a certain desired line of action to given conditions of life." It is ever a relation between conditions and action, and varies as they vary. Hence social problems change, develop, and grow.

"Given any fixed condition or fact—a river Nile, a range of Alps, an alien race, or a national idea—and problems of society will at every stage of advance group themselves about it. All social growth means a succession of social problems—they constitute growth, they denote that laborious and often baffling adjustment of action and condition which is the essence of progress."

Negro problems are evinced by the fact that a definitely segregated mass of eight millions of Americans do not wholly share the national life of the people and are not an integral part of the social body. "The points at which they fail to be incorporated into this group life constitute the particular negro problems, which can be divided into two distinct but correlated parts, depending on two facts:

"First—Negroes do not share the full national life, because as a mass they have not reached a sufficiently high grade of culture.

"Secondly—They do not share the full national life, because there has always existed in America a conviction—varying in intensity, but always widespread—that people of negro blood should not be admitted into the group life of the nation, no matter what their condition might be. The mass of this race does not reach the social standards of the nation with respect to economic condition, mental training, and social efficiency.

"The great deficiency of the negro, however, is his small knowledge of the art of organized social life—that last expression of human culture. His development in group life was abruptly broken off in the slave ship, directed into abnormal channels, and dwarfed by the Black Codes, and suddenly wrenched anew by the Emancipation Proclamation. He finds himself, therefore, peculiarly weak in that nice adaptation of individual life to the life of the group which is the essence of civilization."

Negro problems differ from all others in the fact that they are complicated by a peculiar environment, the essential element of which consists in the widespread

conviction among Americans that no persons of negro descent shall become constituent members of the social body.

Therefore, "before we can begin to study the negro intelligently, we must realize definitely that not only is he affected by all the varying social forces that act on any nation at his stage of advancement, but that in addition to these there is reacting upon him the mighty power of a peculiar and unusual social environment which affects to some extent every other social force." The negro must be studied as a social group and this in his peculiar social environment.—W. E. B. DuBois, *Annals of the American Academy*, January, 1898.

The Tendencies and the Actual State of Sociology.—Sociology is working a radical renovation of the philosophical and juridical sciences. It has availed itself of the progress made in historic, philological, economic, and natural sciences, transforming them and itself, organizing them and itself. It may be objected that a science in process of formation cannot be a useful guide. Whoever reads all the works of contemporary sociologists will note many defects, such as the heaping up of details of little or no importance, the harping on a few strings, vague generalities, reasoning by analogy, etc. There is a naturalistic tendency to identify biology and zoölogy with sociology. There is an ethnological tendency which has done good service, but has generalized too arbitrarily. The psychological tendency has prevailed in Germany especially. With a broad basis of truth it wanders off to an indefinite distance from the facts it has to explain; it also makes grave errors by exaggerating the share of mental forces in social phenomena. Such one-sidedness is the common fault of sociologists. For instance, Combes de Lestrade, Coulanges, and recently Kidd regard religion as the pedestal of the social edifice, while Marx, Loria, de Greef, Asturaro, and Labriola see only economic production. The interdependence of causes is not sufficiently recognized. There is crying need for a liberal school or college of sociology, which shall teach more critical methods, proper use of synthesis, which shall weigh and compare the results of different sciences and cautiously and impartially organize and unify sociology.—FRANCESCO COSENTINI, "Le tendenze e lo stato attuale della sociologia. Esigenza di un metodo critico," *La Scienza Sociale*, January-February, 1898.

Advanced School of Social Science.—Sociology, though newly named, has long been cultivated in Italy, so that the ground was already prepared and thinkers predisposed to modern investigations in this line. Broad as this scientific movement has been in Italy, it has not escaped the defects of contemporaneous sociology. One-sided views, over-fondness for systematizing, hasty syntheses, forced analogies, reasoning about vague generalities, show the uncertainty and rudimentary state of the new science. This uncertainty appears to increase from the divergent views of psychologists, ethnologists, and biologists, of optimists and pessimists, of spiritualists and materialists, according to the greater importance given to the religious, or the ethnic, or the juridic, or the economic factor in social evolution. In such chaos sociology needs critical direction. It should take account of the different characters of the social phenomenon, not presuppose universal identity. It should profit by the results of single social sciences and should systematize these results without being swayed by preconceptions or partisan feeling. Thus only is a unified science of human society possible. It is proposed to establish such a school at Milan. Its character is to be purely scientific, free from partisan politics. Every tendency and branch of sociology is to be taught freely, not as propaganda, but with scientific criteria and methods. Every theory which starts from an objective examination of social phenomena may contribute some truth. The school is to offer to young men of secondary schools and universities a complement to their scholastic studies and to serve for the education of citizens, giving clear explanations of social movements, of historic causes, and of the consequences of various social theories. The instruction under the head of general sociology will be in general sociology, philosophy of history, history of social theories, history of social institutions, history of civilization; under the head of auxiliary social sciences will be palethnology, anthropology, ethnology, demography, statistics, political economy, philosophy of law, criminal sociology, political science, science of reli-

gions, science of language, social psychology, social ethics, pedagogy, æsthetics. Others may be added, such as the science of finance, labor legislation, history of diplomacy, civil law, etc. The instruction will be largely in the evening, that citizens may profit by it. Twenty professors have already agreed to give regular courses as soon as the school is organized, prominent among them Novicow. The instructors are to be of two classes, "regular" and "free." The "regular" instructors are appointed by the directors and chosen from distinguished men. "Free" instructors may be any who by their academic degrees or published work warrant the directors in permitting them to give, with or without pay, a well-outlined course. Any citizens interested may attend as "hearers." Regular students, *i. e.*, those purposing to take a diploma, and "hearers" may be admitted without any scholastic diploma. There shall be a council of directors composed of all the regular professors and of ten members annually elected, both "hearers" and supporters of the school having a vote. This council will direct the publications of the school, engage instructors, and see that courses are regular and in harmony with the aim of the school. The funds are to be derived from gifts and from entrance and examination fees. Eminent Italian and foreign sociologists, who cannot give complete courses, will be invited to give Sunday lectures. Annual congresses will also be arranged. The school will publish an annual and a bulletin giving reports of the school, courses, etc., and a "Biblioteca" containing dissertations of professors and students.—LA DIREZIONE, *La Scienza Sociale*, January–February, 1898.

Sociology Applied to Politics; Social Theories and Russian Conditions

—Gumplowicz (*Sociologie und Politik*) maintains that "politics must become a science, based on natural laws," and that "political practice that does not recognize these laws leads to an aimless dissipation of social forces." The following relates to his treatment of two important contemporary European questions: "The relation of western Europe to Russia, and the relation of the Germans to the Slavonic peoples." Gumplowicz holds that there is an inherent opposition between Russian civilization and that of western Europe, and that the latter must stand as a unit against the aggressions of the former. Despotism, or lack of popular participation in government, is attributed to Russia. But in western continental Europe there are enormous fluctuations in the popular participation in government. During long periods it was not known and now it often means only class participation. In Russia there was the greatest participation of the people in the government up to the latter half of the seventeenth century. The abolition of Russian representation and the rise of a distinct ruling class was an inevitable result of the western influence felt at this period. Russian society is not prone to despotism. In both the movements, represented by the western party and the "Slavophiles," representation has a prominent place. But the faults of western national representation are clearly seen by the government, and the evolution of a new form of representation of different interests is looked for in Russia similar to that proposed by such men as Ahrens, de Greef, and Ward. The real distinction between Russia and western Europe is that "the necessity of a strong government is, without doubt, more keenly felt in Russia; the preëminence of aristocracy in all the functions of political and social life is more remarkable in the West, notwithstanding all its professed love for equality; finally, the antithesis of the classes is stronger in western Europe than in Russia." These differences are readily explained historically, and by no means serve as a reproach to Russia. The second question, "The relation of the Germans to the Slavs is determined by great economical and intellectual currents, lasting a thousand years," the component elements being, (1) "The feeling of a superiority, rooted in success and in a fuller development," on the part of the Germans. "This feeling leads to the presumption that the Slavs are a race of minor intellectual capacity, and this latter in its turn justifies injustices to the Slavs." (2) "The overproduction of population, industry, and capital, which seek an issue and find it most conveniently in the neighboring Slavonic countries." The Slavonic world ununited is too feeble to resist aggression without Russia's help, and hence the prevalence of pan-Slavistic sentiment. The same tendencies are found among the Italians, the Germans, the Americans (the Monroe doctrine), and even the Latins and the Teutons. "Political and economic conceptions cannot be confounded

with scientific truths; they are only the efforts of the human mind to bring into order the real political and economic conditions. From this point of view it is quite evident how pernicious must be the transfer of political and economic conceptions from one region into another quite different one."—F. SIGEL, *Annals of the American Academy of Political and Social Science*, March, 1898.

Industrial Insurance.—There are over eight millions of industrial policies in force in the United States, amounting to over a thousand millions of dollars, as the result of the experience of twenty years. There is evidently a popular demand for small insurances. In England a single company, the Prudential, has fairly met this demand. In this country the conditions are somewhat different, due to greater territorial extent, smaller comparative population, and the division into states with separate legislative bodies. As a result there have been innumerable coöperative and assessment and fraternal societies, most of them short-lived. "Industrial insurance is an effort to provide safe, small insurances on scientific principles for the great mass of the people." Its application involves many difficulties and intricate details which are being worked out by the companies. Weekly payments of premiums, though an expensive method, have been found to be a necessity. I, The mortality question. Industrial mortality is considerably higher than the general mortality, due to the fact that industrial insurance in this country reaches only the working people in cities, among whom the rate of mortality is high. This accounts for the expensiveness of industrial insurance. II, The question of child insurance. The evidence shows that "the mortality of insured children is less than the general child mortality." Child insurance does no harm to the children. "The system is a family insurance system, purely burial insurance at the earlier ages, life and even investment insurance at the later ages." III, The expense ratio of industrial insurance is necessarily high on account of the very nature of the business, dealing as it does with a large number of policies, small premiums, and collections at frequent intervals. IV, Effort is made so to regulate the method of compensation of agents that lapses may be prevented. Lapses are a source of loss rather than gain to the companies. V, "Lapsed policy-holders are treated with the utmost liberality." In case of lapse after five years they may receive a paid-up policy. Within a year after lapse the payment of arrears secures reinstatement. Other methods are also provided to secure the policy-holder from loss through lapse. VI, The surplus no longer goes to the stockholder to any great extent. It is either distributed to the policy-holders in the form of premiums or held for their protection. Coöperation on the part of those working among the poor with the industrial companies would be mutually advantageous, especially in two directions: (1) "If any charitable worker finds an individual case of hardship by reason of the policy-holder having fallen on evil times or been ill-treated by an agent, he will confer a favor on the company by communicating the circumstances." (2) "Much good can be done by an effort to reduce the sick and death expenses of the insured, so as to save for the survivors as much of the death claim paid as possible."—HALEY FISKE, *Charities Review*, March, 1898.

Anthropological Data in Sociology.—Gumplowicz finds the origin of society in an hypothesis. Society and social laws are born, he writes, from the struggle of the weak against the strong. The state springs from the subjection of one group to another. He assumes polygenism, humanity composed of an infinite number of heterogeneous elements or primitive tribes. He invokes Vogt, Virchow, Kollmann, V. Hoelder, and Passavant to justify his theory; but Virchow and Kollmann are monogenists, and the others are far from maintaining that different facial or cranial types indicate primitive heterogeneous tribes. If the polygenism of Gumplowicz has no natural basis, if it is a fantastic notion not even clear to the author, it can not be the foundation of sociology. He has no clear conception of his polygenism. He does not explain whether by "innumerable primitive tribes" he means species of one or more animal genera, or whether they are groups that happen to be born far apart, or races, or peoples produced by mixture of races. The polygenism supported by Morton, Agassiz, and others, though disputable, has a scientific basis in implying a

group-relationship not admitted by Gumpłowicz. Facts do not sustain his theory. To be enemies races or peoples need not be strangers to each other or heterogeneous; the bitterest enmity often exists between the groups most closely related, because they compete on the same ground and for the same things. The ethnic names quoted by Gumpłowicz do not indicate different races, but simply location. In Italy the Latins, Sabines, Volscians, etc., he calls heterogeneous, but anthropological analysis shows them to be of one stock. Again, when two ethnic stocks come together they may fuse without struggle. I am a polygenist, but my polygenism is founded on such facts and laws as serve to classify in zoology. I cannot yet tell the number of human species, nor clearly their characteristics. I have tried to establish two species, the Eurafican and Eurasian. The first extends from the center of Africa to the extreme south of Europe; the second occupies the mountains of central Asia and a great part of Europe, partly pure and partly mixed with the first. Study and observation along the Mediterranean show that, contrary to Gumpłowicz, from one race have come very different varieties, and that groups closely akin have fallen upon one another fiercely for the dominion of the great sea. Later changes, such as those after the fall of the Roman empire and those today in Europe, are not to be regarded as struggles of races as commonly interpreted. It can be shown that France is an amalgamation of as many elements as the Austrian empire, with this important difference that there has been in France a fusion of languages as well. The sociologist must study anthropological data without preconceived theories, if he is to know the origin of social laws.—G. SERGI, "I dati antropologici in sociologia," *Rivista Italiana di Sociologia*, January, 1898.

Political and Municipal Legislation in 1897.—In the suffrage, legislative steps towards the adoption of an educational qualification were taken in 1897 in Delaware, North Dakota, and Connecticut. A constitutional amendment making voting compulsory [has been submitted to the people by the legislature of North Dakota. Woman suffrage failed in Nevada; it will soon be voted upon by the people in Oregon and South Dakota. New laws, or amendments to former laws, intended to improve the party primaries, were made in California, Wisconsin, Delaware, and Missouri. The tendency in recent years of modifying the Australian ballot system, so as to be able more easily to vote the "party" ticket, has been continued in 1897 by the acts of New Hampshire, Nevada, and Wyoming. Party lines are also strengthened by the law passed last year in five states forbidding a candidate's name appearing upon more than one ticket. Corrupt-practices acts were passed by Wisconsin, Missouri, and Nebraska. All of these include provisions forbidding contributions by corporations to political parties. Indiana now gives the right to any political party of "polling" before elections, *i. e.*, demanding of citizens their electoral qualifications. A thorough-going constitutional amendment, providing for the popular initiative and referendum, has been submitted to popular vote in North Dakota. Nebraska has passed a law making this principle in local matters; and something of the same thing has been passed in California and Minnesota. The civil-service merit principle has been attacked the past year by the "practical" politicians with especial violence. It was defeated by popular vote in Maryland. Governor Black weakened the law in New York. The legislative session in California it is proposed to divide in two sessions with an interval between. No new bill can be proposed in the second without consent of a three-fourths vote. Much legislation has taken place concerning the granting of municipal franchises, particularly tending to safeguard the granting and to prevent long grants. Pennsylvania placed a tax upon the employment of alien labor. Indiana, Massachusetts, Nevada, Michigan, Tennessee, and North Dakota made advances in the checking of contracting convict labor; many states took steps in the line of the principle of parole, and indefinite sentences. Arkansas arranged for a state railroad, the state not to be financially responsible, but supported by local contributions. New, or enlarged, inheritance-tax laws were passed by Montana, Connecticut, and Pennsylvania. Rather radical income-tax systems were adopted by both North Carolina and South Carolina.—E. D. DURAND, *Annals of the American Academy for Political and Social Sciences*, March, 1898.